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**ASIA**

**L'Inde.** Sa Condition actuelle. A propos du Cinquantenaire de son incorporation au domaine de la Couronne britannique. Par Édouard Clavery. vii and 107 pp. Berger-Levrault & Cie., Paris, 1910.

The author describes concisely the present material condition of India, the distribution of its population among important occupations, the extent of mineral production, the facilities for transportation, the educational system and its results, the agricultural output, and the commercial relations with other countries. A list of important Hindoo terms and a bibliography conclude the work. The writer is in sympathy with the work of the United Kingdom in the Peninsula and regards it as conferring lasting benefits upon the people.

**L'Inde Britannique.** Société indigène—Politique indigène: les Idées directrices. Par Joseph Chaillley. xvi and 513 pp. and index. Large 8vo. Armand Colin, Paris, 1910. Fr. 10.

This study of India is devoted especially to her social, political and administrative problems. The great difficulty in discussing these problems lies in the composite character of her population which, though sometimes wrongly taken for a nation, has never been one and consists, to this day, of about 43 different races and nationalities, with 147 different languages and idioms. The religious divisions, although not so numerous, add to the complexity of the situation, and as the different creeds in India mean, not only religious, but also social, organizations, it is as difficult to pronounce opinions on India as a whole as it is to propose any universal solution of her problems.

The most tangible expression, and at the same time the most successful ally, of this national segregation, is the caste system. The author denounces it as the most powerful obstacle to progress along any line whatever. Missionaries and secular reformers alike would find their work half done if this system only were removed. As in the days of old, it is to a large degree the lower classes who accept the new faith that places them in a more dignified position with regard to the deity as well as their fellowmen; hence converts of the upper classes irremediably lose caste by the contact, and association with them in the missions. In the mission schools every pupil endowed with the necessary intelligence receives the same instruction regardless of caste distinctions, and therefore the Christian element represents, to a certain extent, the intellectual élite of the country. But owing to the low social standing of the majority of the pupils, the actual influence of the graduates, though all of them advocates of reform and progress, is even smaller than the, already, small percentage of the population which they represent. In Madras, for example, the Christians are 2.7 per cent. of the total population, while among those who attend school, 6 per cent. of the men and 26.5 per cent. of the women pupils are Christians. Among the high caste Christians the position of the women is especially deplorable. Separated from the rest of their race by their different convictions, and from those who share their convictions by their different race, their isolation is equal only to that of the educated negro between the two races in the United States. For the caste, not India, is the real fatherland of the Hindoo. A person not belonging to any caste is not a respectable person. To be Hindoo, means to belong to a caste, and "Out-Castes" there are none because those not belonging to any particular caste will, by this very characteristic, be a caste by

themselves, though it be the lowest of all. Though often denounced and attacked, the system stands unshaken to-day as it was generations ago; on the contrary, new castes are continually forming wherever a group of people wish to give themselves special distinction, and the adversaries of the system are obliged, one after the other, to declare themselves defeated. The only class that might really do something in the matter, the native princes, stand by in perfect indifference.

Yet the institution is not so very old. The author proves its origin to be younger than the *Vedas* because no mention is made of it in them. It seems to have been introduced after the Aryan conquest, perhaps in imitation of the Persian social scale of priests. Warriors, farmers, and artisans, subsequent to a conflict between the priests and warriors of India in the course of which the priests, being victorious, saw the advantages of a privileged social position like that of their Persian colleagues, and introduced a similar gradation of the different professions in their own country, with themselves, of course, at the head of the list. Their example, in its turn, influenced the other classes to organize in a similar way, until every profession had drawn a Chinese wall around all those belonging to it. In other cases, the question of blood must have a share in the process. Aryan blood, being that of the conquerors, was considered a mark of distinction and in order to preserve its purity intermarriage with the native population was forbidden. In the north, where the main body of the Aryans had settled, the precept was easy to follow; but in the south, which was subjected by conquering expeditions from the north made up almost exclusively of men, its enforcement was, at first at least, impossible, and the Aryan men had to take Dravidian wives in order to preserve the race at all. But as soon as the permanency of the race was secured, the principle of seclusion was again put in force, and the line was strictly drawn between those who, while not full blood Aryans, had at least some Aryan blood in their veins, and those who had not. The respective amount of importance given to the question of blood in the north and south speaks in favor of this theory; for in the north, it is made less of than in the south: e. g. where purity of blood is a matter of course, it loses some of its value as a distinction; where it is less frequent, it is correspondingly more valued.

In the educational and administrative problems, too, race, caste, and religion combine to make the path of the reformer anything but smooth. To conduct public schools, for instance, is next to impossible in such a caste-ridden country; for, however non-sectarian and non-political, the school cannot be non-caste; it may ignore caste differences, but that will not secure it against caste influences, and it will only be the children of the liberal minority who attend it. The foreign character of the higher grades of teaching adds to the difficulties of the situation. The adoption of a sound administrative policy encounters other difficulties in its turn through the racial jealousies especially of the Hindoos and the Mohammedans. Of these two groups, the former constitute the pensive and scholarly, the latter, the active and statesmanly element. Owing to the introduction of the civil service system, for whose examinations the Hindoos are, of course, the better gifted party, the latter hold a number of important positions which is not only disproportionate to their number, but also to their administrative talents. While the Mohammedans, who are the better leaders, have comparatively few chances for leadership owing to their aversion to tests by competitive examinations.

While the book is, in the first place, a political and sociological study, it is incidentally also of great interest to the geographer through these manifold ways in which ethnological conditions are shown to influence the march of affairs. For this reason it may almost be called a geography of man in India, and it ought to be found by many a valuable supplement to the current books of a more strictly geographical character on that interesting country.

MARTHA K. GENTHE.

**Tramps in Dark Mongolia.** By John Hedley, F.R.G.S. xii and 348 pp., illustrations and map. T. Fisher Unwin, London, 1910. 12s. 6d.

The wanderings of Mr. Hedley, were really within the confines of China proper, as they were in the northeast of the Pechili Province, north of the Great Wall and of the railroad from Tien-tsin to Kin-tshou. Most of the region, however, is quite inaccessible and almost unknown and he has given an interesting account of this great district which is blessed with rich resources and destined some day to be important. Mr. Hedley is a missionary who in his trips was able to converse with all classes of people in their own language and thus he secured a great variety of information concerning their mode of living and general customs, which are believed to be now about what they were a thousand years before the Christian era. Studying both Christians and Mongols on the borderland where the two races meet he found that their Government is very bad, that the authorities at Peking give little attention to their well-being and that brigands and oppression are wide-spread. He believes that in the course of the development of minerals and railroads, prosperity will come to this outlying part of China, which has great possibilities of growth and enrichment. One of the advantages of the book is that this earnest missionary is well informed as to the history of the country and its people, so that he tells us what has happened at various places and correlates the landscape with the events that once influenced half the world. The book fills most adequately a gap in our acquaintance with China.

**Tent Life in Siberia.** Adventures among the Koraks and other tribes in Kamchatka and Northern Asia. By George Kennan. xix and 482 pp., 32 illustrations and maps. G. P. Putnam's Sons, New York, 1910. \$2.50.

This is the book that made Mr. Kennan well known in 1870, when it was published. In the forty years since then the book has never been out of print, nor ceased to find readers. This long demand has encouraged the author to issue a revised, illustrated and much enlarged edition. The present volume contains over 15,000 words of new matter, including the incidents and adventures of a winter journey overland from the Okhotsk Sea to the Volga River, a sleigh ride of more than 5,000 miles. A large number of the views are from photographs taken by recent explorers.

**Studies in Galilee.** By Ernest W. Gurney Masterman. With a preface by George Adam Smith. xv and 154 pp., maps and 32 illustrations. University of Chicago Press, Chicago, 1909. \$1.

Dr. Masterman is familiar with Galilee, has labored for sixteen years or so in the East and his papers on the history and geography of the Holy Land are regarded as authoritative. Few scholars have his knowledge of the recent history of Palestine and of the life of its people. Geographers will be interested to know that in these pages they will find a lucid account of the Galilee of to-